

Junior Department

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Roots Better Than Leaves.

A Wild Rose grew by the pasture wall, A beautiful shrub with branches tall, With wonderful color and rich perfume, A daisy looked up at her rosy bloom. Of which are you proudest, Rose so fair,

Of your stems or leaves or your flowers rare?" "Of neither," said Rose with a graceful bend, "I am proudest of my roots, sweet friend."

"Of your roots? Those ugly things down in the earth?" Here all the daisies bent with mirth, And a bobolink swinging on a twig Sang and danced his loveliest jig—"Of my roots," said the Rose, "for they work away."

Down there in the darkness, day after day, Contented if only the flowers blow Up here in the sun, while they toil below."

Weekly Topics.

Sept. 12th.—"Lessons from the fruits." Matt. 7. 15-20; John 15. 2-8; Gal. 3. 22, 23.

"Therefore by their fruits ye shall know them." "Herein is my Father glorified that ye bear much fruit; and so shall ye be my disciples." "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance; against such there is no law." These three verses from the Scripture lesson this week are the important ones for study, and are particularly appropriate in this early autumn season. What are the "Lessons from the fruits" which they teach us? 1. We expect fruit trees to bear fruit. No matter how beautiful they may be to look at, we want fruit from them.

They may be ornamental, they may provide lots of shade; but if they do not bear fruit, they disappoint us. Apples, pears, cherries, peaches, plums, or whatever the tree may be, we want fruit on it, or we say "That tree is no good." . . . As in nature so in grace! What is a Christian for? To bear fruit. We may or may not be regarded to look on; but we are of no use to God unless we bear fruit for him. . . . 2. All trees do not bear the same kind of fruit; but every tree should bear some good kind. You don't look for peaches on cherry-trees; but for cherries. Apples on apple-trees, pears on pear-trees, and so on all through the orchard. . . . So with us. We can not all be just alike; but God expects us to bear fruit for ourselves and not for others. Don't grumble because you are not like somebody else. Grow for yourself.

God wants your fruit. If you are not in his garden and so on one else can just fill your place. 3. We do all we can to get not only good fruit, but lots of it from our trees. We like heavily-laden trees. Looking out of my study window as I write, I can see a beautiful garden full of plum-trees. They are all bearing. Some of the limbs are all hanging low down with fruit. Although it is in a town lot, the owner expects twenty bushels of plums from his trees. He says it is because he cares well for them, and thinks the loads of coal ashes all around the trees makes them bear so

well year after year. . . . So God wants "much fruit" from us—all we can grow for him. He gives us every help. The Bible, church, Sunday-school, League, all unite to make it easy for us to be fruitful. . . . 4. Our fruit is "love, joy," etc. As the fruit shows what is in the very heart of the tree so do our lives show what is our nature. If the Spirit dwells within us, we shall bear the Spirit's fruit. If not, the fruit will be bad (see Gal. 5, 19, 20). How much better to grow lovely and useful tempers and lives than to be sour and ugly. . . . 5. Remember the fate of the useless fruit-trees. It is "cut down, and why not?" It was put there for what the owner hoped to get from it. If it bears nothing but leaves and he looks in vain for fruit, it is only taking up room that a better tree might use, so he cuts it down and destroys it. What is sad thing if our lives have no good fruit and we are cut down as useless. Let us avoid all danger of such by proving that we are Christ's disciples in bearing much fruit for him.

Sept. 20.—"What Jesus taught about swearing." Matt. 5. 33-37; 12. 36, 37.

(Note to superintendent: Explain that this passage, Matt. 5. 33-37, contains Christ's teaching concerning oaths—not "swearing" in the sense in which your Juniors understood the word. In the writer's judgment it is too advanced a study for the children, but here it is. Bear in mind yourself that Jesus is here expounding the law in Lev. 19. 12: "Ye shall not swear by my name falsely so that thou profane the name of thy God." The Jews interpreted this as forbidding perjury only, and held that perjury was not committed where the false oath was not taken by the name of God. The law of the Kingdom of Heaven forbids not only perjury, but all means of profane and irreverent swearing. The character of its subjects should be such that their simple affirmation "yea" or "nay" would be sufficient. Judicial oaths are not included in the things forbidden, for in that case Jesus would have repealed a part of the Mosaic law, and condemned his own subsequent conduct in permitting himself to be put under oath by the high priest. Matt. 26: 63, 64.)

Our topic to-day teaches us the great importance of right speaking. Words are an expression of ourselves—"Out of the abundance of the heart the mouth speaketh." We can talk about things in our "heart." If your mind is full of books you like to talk books. If your thoughts are about pleasure you like to talk about it. People can talk freely about what they really like or desire most. If our hearts are right towards God we can speak for him as occasion offers. If our hearts and thoughts are filled with bad things, our words will be of them. "Every idle word," in Matt. 12. 36, evidently refers to wicked, false, malicious, and injurious words, for such were the words which they had spoken and for which our Lord condemned his hearers. . . . We do not need to be openly profane and vile in our talk, to be condemned. Vain, frivolous, silly speech is all profanity and often works a lot of harm. Look up Col. 4. 6, for Paul's rule of speaking. Then see what he told Titus about his habits of talk. Titus 2. 8. Then see how St. James writes about it in Jas. 1. 19, and again read what St. Peter says in 1 Pet. 3. 10 and 4. 11. Beware of the "great swelling words" that St. Jude warns

against. Let us remember in our daily conversation with one another to

Seasonable
Pure
Earnest
Agreeable
Kind

WORDS

In our daily talk, too, let us not

Silly
Exasperating
Angry
(Keen cutting)

WORDS

Towards God and man, above all, speak Truthful Words, that you may always be relied on and believed.

Sept. 27.—"How we may be home missionaries."—2 Kings 5. 1-6; Mark 5. 19, 20. (Missionary meeting.)

Explain so clearly that even your youngest member will understand the difference generally drawn in the mission field—home and foreign. "Home" missionaries are those who work in our own land. Canada is our home. Missionaries in Canada are "Home" missionaries. Other lands and the missionaries in them are "Foreign." In a narrower sense our own town is our home. Then again, our father's house is our home. Whether it be at large or in our own house where we live from day to day, we cannot be home missionaries without three things. These are: 1st. We must know what our home needs; 2nd. We must have what will supply those needs; 3rd. We must be willing to give or to do what we can fill the need that is felt in our home. Remember these three words: 1. Know; 2. Have; 3. Give. Take our church's missionary work in Canada. How much do we know about it or the needs there are for it? Our Juniors should know at least some of the facts of our domestic missions in their own Conference. . . . The needs of the great West, of the Indians, the French, the Chinese and Japanese in British Columbia should be taught in our home. Here are all missions in our own land. Then the question comes: Have we got what is needed to help on this work? If so, will we give it? It may be money, work, prayer, involving self-denial, study, time, and effort on our part; but we cannot "be home missionaries" unless we are willing to give what we have for the work of God. . . . The same holds good of your own town—your own congregation—your own neighbors—your own family. Are there some who are needy of whom you do not know? Ought you to know? If you do know, are you helping? A true missionary is one who helps. Christ has sent us to do this. He has given us work to do. We should not wait, but labor. (Matt. 9. 37, 38.) If we do not know let us study. As we learn, let us do. If we know and do not, we are criminal and shall be condemned. If we know and do, we shall be approved and rewarded.

(Make application of this fruitful subject to the daily home-life of your Juniors. Explain that those who posture and grumble about "doing chores" are not likely to be of much use for Christ. Obedience to mother, helping her, learning to do what will make her burdens lighter—all will help to fit the little one for wider service by and by.)

Helping
Others
MISSIONARY
Every day

Thus the main characteristic of a true home missionary is in "helping others